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ABSTRACT

These four papers are from a symposium facilitated by Eugene Andette on work force issues facing human resources development (HRD) at the 1995 Academy of Human Resource Development conference. "Meaning Construction and Personal Transformation: Alternative Dimensions of Job Loss" (Terri A. Deems) reports a study conducted to explore the ways persons reconstruct their job loss experiences over time and how this construction manifests itself in terms of self-knowledge and change. "Earning a Living or Building a Life? Reinterpreting the Meaning of Work in the Practice of Workplace Education" (John M. Dirkx) explores the meaning of work as "right livelihood" and the implications of the idea that people live to work holds for workplace education. "An Examination of HRD Practitioners' Reasoning Regarding Ethical Dilemmas" (Kimberly S. McDonald) used focus group discussions to determine how HRD practitioners resolve ethical dilemmas; results indicated that the major factors influencing practitioners' reasoning including the corporate culture of the company in which they are employed and the context surrounding the ethical dilemma. "The Status of Intercultural Communication Training in Fortune 500 Industries" (Jean Rowe McFarland) showed that manufacturing sector organizations have a higher regard for intercultural communication training, have more international assignees, and are more likely to provide intercultural communication training than service sector organizations. (KC)

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[15] **WORKFORCE ISSUES FACING HRD** Facilitator: Eugene Audette, University of St. Thomas

Meaning Construction and Personal Transformation: Alternative Dimensions of Job Loss
Terri A. Deems, University of Nebraska- Lincoln

Earning A Living or Building a Life? Reinterpreting the Meaning of Work in the Practice of Workplace Education
John M. Dirkx, University of Nebraska- Lincoln

An Examination of HRD Practitioners' Reasoning Regarding Ethical Dilemmas
Kimberly S. McDonald, Indiana-Purdue University

The Status of Intercultural Communication Training in Fortune 500 Industries
Jean Rowe McFarland, University of Minnesota

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Meaning Construction and Personal Transformation: Alternative Dimensions of Job Loss

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This study was conducted to explore the ways individuals reconstruct their job loss experiences over time and how this construction manifests itself in terms of self-knowledge and change. Findings reveal the paradoxical nature of making meaning of significant life changes, and make problematic the technical-rational interventions prevalent in today's termination practices and unemployment counseling. Contributing to a growing exploration of personal transformation and work, this study re-frames the experience of job loss in terms of opportunities for fundamental change and transformation.

The social, political, and economic turbulence pervasive in the 1980s and '90s has stimulated new demands and expectations within the workplace. Increasingly, organizations are implementing innovative changes and redesign in an effort to meet complex market and human resource demands. Few of us today have remained untouched by the repercussions of such changes, most notably of which may be the overwhelming occurrence of involuntary job loss. Companies can no longer afford to retain the marginal employee. Re-training is not always a viable option. Mergers, acquisitions, and the need to downsize send tens of thousands of people annually "out the door." Within many HRD departments, the discharge process is viewed as over once the exit interview is complete, severance arranged, and the desk cleaned out. My work in outplacement, however, has led me to observe that for the person undergoing the job loss, the discharge is simply the beginning of a dynamic and extraordinary learning experience.

The social and economic ramifications of job loss are well-publicized and disturbing, particularly when viewed from a context of indirect effect where the consequences of job loss have been estimated to reach roughly 20% of the U.S. population – 50 million people (Steinweg, 1990). While the social and economic consequences of job loss are extensive and well documented, it is the potential personal, human cost that is perhaps most staggering. Job loss has been explored within many disciplines including psychology, sociology, and the broadening arena of employment counseling. As a life event, job loss frequently leaves a person confused, devastated, with little effective means to cope with the experience (see for example Kieselbach & Lunser, 1990; Winegardner, Simonetti, & Nykodyn, 1984). Research provides a link between unemployment and a wide array of psychological and physiological disorders including depression, chemical dependency, psychosomatic illness, family abuse, and suicide (Kieselbach & Lunser, 1990; Steinweg, 1990).

In their review of current literature, Palmer-Spilker and Reed (1993) identified a growing body of literature dedicated to describing and understanding job loss from perspectives of job loss situation/condition, consequences, and solutions/responses. A further review of literature reveals a focus on identifying characteristics of the unemployed (Amundson & Borgen, 1982; Kieselbach & Lunser, 1990; Merriam, 1987; Winegardner, et al, 1988), models for termination practices (Cope, 1991; Deems, 1989; Gordon, 1985), prescriptions for instrumental support and assistance to the job loss survivor (Amundson & Borgen, 1987; Kieselbach & Lunser, 1990), and suggestions for successful behavioral strategies to cope with this life event (McKnight, 1991; Runde, 1982). Still other research depicts the growth potential within this life event, citing such outcomes as increased self-knowledge and greater satisfaction with new career situations (for example Deems, 1989; DeRoche & McDougall, 1984; Latack & Dozier, 1986).

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While such work has been vital in positively impacting termination practice and the struggle to assist the unemployed, little has been done in terms of understanding how the displaced person makes the transition from job loss to new, satisfying employment and life situation (Palmer-Spilker & Reed, 1993), or the processes that bring about such fundamentally different orientations to the job loss experience.

This study was undertaken to investigate how people make sense of their job loss experience and the experiences of change and personal development within this context. Central to this process is the reconstruction of meaning in one's life and the reconnecting of experience to new life situations. Transformation theory attempts to understand the meaning-making process, and it is through this lens that the study was interpreted.

Research Inquiry

This inquiry sought to explore how individuals reconstruct their job loss experiences, the process of meaning-making within this context, and how this construction manifests itself in terms of personal change. A multiple-case study was undertaken utilizing a qualitative design based on Lincoln and Guba's (1985) paradigm of naturalistic inquiry. Potential study participants were identified through invitations presented to a mid-west chapter of the American Society for Training and Development and a job loss support group for professionals. Purposive sampling resulted in six participants, men and women, with an age range of 25 to 55 years. Additional characteristics included:

- industries of communication, manufacturing, agriculture, health and education
- participants held positions of responsibility in discharge position
- discharge occurred as a result of performance and external/uncontrolled circumstances
- position tenure ranging from 6 months to 20 years
- low, intermediate and high levels of satisfaction gained from discharge position
- current work situations of unemployed, "survival" employment, and "satisfied" in new employment situation
- time since discharge from 3 months to 11 years

Data were collected through semi-structured, open-ended interviews, follow-up interviews, observation, and secondary sources. Due to the potentially sensitive nature of participant disclosures and the need to develop a trusting relationship with participants, data were collected using field notes rather than electronic devices. Field notes underwent extensive write-ups immediately following each interview, and follow-up conversations were held with participants to verify information collected. Following the initial interview, inductive analysis was used to create an initial coding scheme which included how participants described the initial discharge experience, actions and coping behaviors over time, emotional "stages," ways of changing, and concurrent life events. The coding scheme was revised and refined by on-going analysis following each successive data collection point. Data was also collected through observation of a support group for unemployed professionals, involving six meetings during a 6-month period. Ultimately, three analysis categories emerged: meaning attributes, processes used to construct meaning, and the nature of knowledge acquired. To ensure trustworthiness, member checks and peer reviews were used to corroborate information, verify meaning, and negotiate outcomes.

Presentation of Findings

Regardless of their specific discharge contexts, participants presented their experiences in a loosely structured chronology of stages or phases, including what they experienced immediately following the discharge announcement, how they viewed their overall experience at the time of the

interview, and their experiences and responses in between these two points in time. Overall, the experience was described as an "interruption" that was both traumatic and transformative, characterized by recurring periods of disorientation, emotional turmoil, unanticipated life changes, internal conflict concerning roles, perceptions of self, and relationships with others, and behavioral strategies used to "move beyond being fired." Evident in these accounts is movement from a self-protective orientation through a complex struggle to rebuild or enhance a sense of self, connectedness with others, and personal competence. Embedded in these struggles, participants described learning, self-knowledge and change as central components of their experiences.

For some, the job loss precipitated divorce, a restructuring of social relationships, or a redefining of financial goals. For others there were increased thoughts of morbidity or suicide. Of greatest impact, however, were the emotional ramifications. One participant describes his experience in a way echoed by the others:

> It really is a lot like death, yet it's not quite the same. I have flashes. Anger hits, then backs off. Stages seem to run together, overlap. It's scary. Self-confidence shaking. I'm anger-driven, bitter. It's also embarrassing. And frustrating. There's self-pity and depression. I have a sense that something has happened to me, but I'm not real clear on exactly what has changed.

"Up's and down's" characterized the days, weeks or months following the discharge, accompanied by a sometimes daily struggle to remain active rather than reactive or withdrawn. For some, this struggle was evidenced by a significant increase in sleep, in the amounts of alcohol consumed, or "a new need to make 'to do' lists, I think just to show myself there really was something to get up for each day." For one participant,

> I had to fight, every day, to get past the depression. I had a real sense of worthlessness. I had to force myself to make calls. I painted the house. There was a lot of frantic activity that I think was to make up for not working. It made me feel like I was still contributing to my family. And it helped me avoid meeting and talking with people.

Regardless of the circumstances surrounding the discharge, participants noted a marked hesitancy in decision-making and ability to take effective action, and a corresponding questioning of themselves and of their relationships with family and friends. Participants also chronicled an indeterminate period of self-reflection where life direction was "reassessed," where old roles and self-images were shed and a new "sense of place" in the world was perceived. One participant recounted,

> One day I saw a group of people outside the unemployment office. My first thought was, if they really wanted a job they'd get one. That's how I always used to think, I've always been a little self-righteous. Then it hit me: that's me standing there! Somehow, that changed the whole way I viewed myself and others. I think I have more empathy now. It's easier for me to see other people's perspectives.

Central to their struggle to make meaning of their job loss was grief work, a sense of loss, pain, and confusion that was described as being "unjustified" by the simple loss of a job position. One participant described the experience as "kind of like death. It was very significant. I lost an identity." Another described a sense of "not being in the world." The stories were filled with failed attempts at industry and an inability to sustain constructive activity, an encroaching apathy and depression. This period was additionally characterized by reflective questioning: Where do I go from here? Where do I want to be? Of what value am I? What is important to me? Grief work and confusion appeared regardless of length of unemployment or other variables considered; one respondent, unemployed for only two weeks and describing herself as "very

satisfied" with her current employment situation, stated that the "spiral" of emotions continued for several months.

The job loss experience continued to impact participants long after a new and satisfying career position had been obtained. Participants describing themselves as "happy and content" also described an underriding fear of the job loss occurring again and a general lack of security. Though all participants described significant growth, positive changes they had made in themselves or their life situation, stronger relationships and increased self-knowledge that they tied to their experience of job loss, they also described episodes or "flashbacks" of anger or depression, self-doubt and lack of trust even several years after their discharge. The memory of the emotional intensity of the job loss experience also remains: "Even after eleven years, now, when I think back on that time, I can feel the numbness. It all comes right back and it's like I'm right there again."

In spite of the turmoil and uncertainty, without exception the job loss was perceived as "a real learning experience," a time of growth, personal exploration, and decision-making. Participants focused their descriptions on incidental learning experiences and the impact this learning has had on their lives. Often this was described as "I wouldn't know what I do today, if that hadn't of happened," or "I wouldn't be who I am now, without that experience." For each respondent, the drive to make sense of their experience was hampered by recurring periods of disorientation, depression, withdrawal and isolation, self-pity, anger, and a desire to "lick my wounds." Other factors included confused perceptions of themselves as workers, a sense of betrayal by their employer, anger and/or disbelief concerning the manner in which the discharge had been carried out, and a disorienting loss of identity connected to their social and personal roles. The negative impact, however, lessened as people were increasingly able to see the personal opportunities within the experience.

Each participant engaged in formal and/or informal learning activities including self-directed learning projects, job search education and support groups, retraining as the result of a survival job, a return to higher education, and participation in career counseling. Reasons for participation were often instrumental in nature, as in retraining or to improve job search skills. However, the primary reason given for learning engagement was to "help me cope" and "help me make sense of what had happened," a way to position themselves in relation to their experience. Though the instrumental needs were the driving force to participate, it was clearly not this aspect on which they focused. Rather, the dimensions of personal change and new perspectives of themselves and others were emphasized and highlighted as outcomes. Such an orientation was aptly described by one participant, discharged from a position as Chief Executive Officer, as he described his decision to train for a survival job:

> Though my severance was good, I decided to train for a telemarketing position. See, this would extend my savings and give me the opportunity to explore myself, and what I want, further. At first, I thought, gee, what a step down. But it's helped me to stop defining myself by what I do, and learn to define myself by who I am.

For each participant, this increasingly inward orientation brought about redefinition's of self in relationship with others, an examination of personal values, dreams, and goals, and an often intense exploration of the very foundations of their sense of self-worth, image, and identity.

Ultimately, there occurred "a turning point," "a release," or "sense of relief that I was being propelled to take action that I hadn't been able to take before." With this point of recognition came a reaffirmation or renewal of their sense of self that occurred apart from their acceptance of a new position. For some this came quickly, for others more slowly. The knowledge generated through self-reflection and new constructions of meaning was enhanced by interpersonal experiences, and "support of others" was named as a critical element of this development. Reconstruction of the meaning of the job loss moved participants from seeing the job loss as similar to death to describing their experience as "the best thing that every happened; I wouldn't be who I am today if not for that." In spite of the depth of the personal struggles

embedded within the job loss experience, the overwhelming meaning attached to the experience was one of necessary growth. "It was a time for change . . . I had things to learn."

Discussion and Implications

How is it we can understand the nature of the job loss and the ways in which we make meaning of the experience? In spite of differences in job loss contexts, participants presented a surprisingly invariant structure of experience. Job loss was characterized by fragmentation, a sense of separation or alienation from others, periods of reflection and self-examination, and the emergence of new perspectives concerning their views of self and of others, in a context of unanticipated and recursive emotionality. Participants presented a strong need to reconstruct their experience in ways that gave practical application to their experience and helped them to create new meaning, direction, and insight into their lives. Clearly, the experience of job loss can be debilitating and full of negative consequences or foster growth, empowerment, and personal transformation. Very often, it seems to encompass both extremes in a paradox of meaning that is both confusing and exhilarating for the individual.

The construction of meaning and the emergence of new perspectives within the experience of job loss were phase-like and paradoxical, occurring within a psychosocial context. While initial experiences were primarily described as shock, anger, or the need to attach blame, these individuals reconstructed their experience in a manner which provided them with a more useful degree of control and mastery over their lives. Evidence from their stories suggests that it was not the fact of unemployment that was the central disorienting experience providing momentum for change, but rather the recognition that one's way of seeing themselves in the world was no longer valid or useful. Stimulated by the job loss, participants' previous, predictable ways of interpreting reality and of making meaning of themselves in the world collapsed. In their movement from an attitude of "this is devastating" to "it's the best thing that's ever happened to me," people described a shift in their meaning perspectives as they moved from an external focus to a more consciously internal orientation and acceptance of personal responsibility for their choices and direction. Such a transformation may be a critical component of making effective exit transitions and reintegrating to new work life in a fully satisfying, fully productive way.

This shift in external/internal orientation appears to be a key theme in the process of reconstructing meaning of the job loss experience. Participants met with increasing frustration and confusion as they attempted to apply their old ways of being with this new life situation. Without notice, their work ethics appeared invalid, their social and family roles were called into question, and the previously established sense of self was now shaded in doubt. For each study participant, to a greater or lesser degree, their personal sense of identity was closely tied to their careers, to their relationships with co-workers, and to their perceived role within family and community. When this was taken from them, they were confronted with questions of who they were, where their sense of worth and value lay, and what direction they wished their lives to take. It is possible that much of the "frantic activity" described came about as a result of attempting to answer such questions, a desperateness for meaning and frustration in their inability to more quickly create a new sense of "place." As their efforts to attach their identity and sense of self to a new external condition were increasingly ineffective, they began to turn inwardly and base their sense of self on alternate sources of meaning. Such a process of reconstruction of meaning and of patterns of being seems to occur both consciously and unconsciously, within a psychosocial and emotionally charged context. The loss of a job, for these individuals, sparked not only a rational dilemma to be addressed but also provided a doorway for a more conscious awareness of previous patterns of being and a heightened sense of authenticity. Their increasingly expanded consciousness and the reconstruction of meaning generated an enthusiasm for new choices and the courage to pursue them.

Implications for Practice This study points to a necessary reassessment of our assumptions concerning career development, discharge practices, and support for people involved in an involuntary workforce exit . As noted previously, a significant body of literature suggests

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an emphasis on providing systematic, instrumental assistance to people undergoing the involuntary loss of a career position. Such interventions typically include advance notification of job elimination, time off for conducting job searches, assistance with resume' preparation and interviewing skills, and severance provisions that help to reduce the negative financial consequences of job loss (Jacobs & Jones, 1990; Leana & Ivancevich, 1987), to name but a few. Limiting organizational assistance to such practical interventions, however, may fall far short of the assistance which may be most needed by individuals involved in job loss. Such interventions, in fact, were not described as being at all significant by this study's participants. Rather, study participants focused their stories on the nature of change, of self-knowledge, and a more discerning sense of self. By focusing on purely technical-rational interventions, we perhaps fail to acknowledge or value the undercurrent of the emotional life and the inherent conflict and turmoil that impact one's successful movement through this life experience. Study participants consistently described a compelling need for more than instrumental solutions and cognitive acquisition following their job loss.

The issue of personal identity and sense of self was a central theme in participants' stories. The extent to which participants described their sense of self as "shaken" may perhaps be dependent upon how closely one's sense of self was tied to an organizational role, or one's sense of worth to perceptions of performance. This leads us to question the extent to which especially the more classical, mechanistic organizational structures help to perpetuate an excessive attachment of personal identity and self-worth to role and performance. When we communicate and delimit, through organizational structure, reward, and recognition, workers' value in terms of role, status, and performance, we may inadvertently foster dependency and a constricted sense of self. Clearly, there is a need to foster increased dialogue concerning what this means in terms of organizational structure, leadership, and conceptions of career development within the organization.

The career development component of HRD may be especially suited to encouraging employee's to take a more proactive stance towards their careers, make choices about and assume responsibility for their behavior, and learn to reduce a sense of overdependence on the organization. Career development centers might include in their training, career programs, and mentoring programs components of stress management, dimensions of personal change, and strategies for dealing with the unexpected loss of a job. Most assuredly, such components should be a central part of any internal or external termination or outplacement program. Additional strategies include providing training and guidance to all managers involved in employee discharges, and re-thinking the more traditional way of conducting terminations: perhaps it is not so much a "severance package" that is needed, as a "support package" that includes adequate severance, job search training, and guidance and support for the transition.

Those of us working with individuals experiencing job loss, whether in outplacement, employment counseling, or other forms of job search assistance, are well-positioned to help people create a new vision of themselves and bring new meaning to their job loss experiences. This can only occur, however, by an increased recognition of the dynamics within this experience and valuing the extrarational processes at work. If grief work and the reconstruction of meaning is indeed the vehicle for growth, transformation, and positive outcomes, we must incorporate these dimensions with the more instrumental interventions we employ by providing the opportunity for the exploration of the affective and emotional work involved in the job loss experience.

This study poses a wide range of issues in need of address. What does it mean to really empower people within the context of work? What is our responsibility -- as organizations, as HRD managers, as workers -- to employees confronting issues of meaning and sense of self in the workplace? What tools and strategies might we make use of to assist people in their struggle to make sense of significant life changes? To what extent are instrumental interventions, such as advance notice and resume' assistance, morally adequate in the event of job loss? How do our HRD policies, discharge practices, and career development strategies enhance or hinder the positive resolution of job loss? Given the significant piece of our lives we devote to work and to developing workers, we must begin to address such questions, and many others. The extent to which we become willing to explore and reassess our assumptions within Human Resource

Development will determine our success, or lack of success, in the endeavor to make meaning of our work lives.

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Earning a Living or Building a Life? Reinterpreting the Meaning of Work in the Practice of Workplace Education

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In policy and practice, education is being increasingly linked to the world of work, a relationship which reflects a highly instrumental and technical view of work and assumes that we work to live. This perspective, however, is sharply inconsistent with the view of work emerging within organizational studies and other research. This paper explores the meaning of work as right livelihood and the implications of the idea that we live to work holds for workplace education.

Over the last 10 years, American policy makers have been placing increasing emphasis on the relationship of education and training to the world of work. Yet, for the most part, education in and for the workplace seems strangely out of step with alternative perspectives emerging in organizational transformation, transformative leadership, and teamwork. The tenor of the educational discourse surrounding these concerns, characterized by job audits, performance analyses, needs assessments, and job training, reflects language and perspectives reminiscent of the technical-rationality of Frederick Taylor and the scientific management movement. The alternative perspectives represent a clear break with the confining shackles of Taylorism and the limitations of the technical-rational view of work. Although not yet fully discernible, they represent the shape of an exciting movement which is re-examining life in the workplace and the meaning of work in our lives. Informed by a blend of Jungian psychology (Sinetar, 1987) mystics from the middle ages, twentieth-century philosophers (Fox, 1993) and psychologists (Csikszentmihalyi, 1990), eastern perspectives (Hawley, 1993; Krishnamurti, 1992), and studies of organizational life (Adams, 1984), these scholars are attempting to reawaken the spirit in work and to rediscovery soul in what we do for a living.

In this paper, I explore a more humanistic and spiritual conception of the meaning of work and its implications for education for work. Education for work emphasizes the development of knowledge, skills, and attitudes that, in some form, relate to a learner's participation within the economic sector of his or her community and the nation (Corson, 1991). This focus includes a wide variety of educational practices. In this paper, however, I will focus on those forms of practice which are provided primarily in or through the workplace, including traditional forms of HRD and workplace literacy programs. To avoid awkward use of language, I will refer to this form of practice as workplace education. Educators within these settings are called on to help workers deepen the meaning of work in their lives, to rekindle spirit within work and the workplace, and to foster an attitude toward work as vocation and "right livelihood."

The Relationship of Work and Education

Although the relationship between education and work continues to be one of the most contested areas in education today (Corson, 1991), educational practice at all levels is being increasingly grounded in and driven by notions of work and the "world of work". In public schooling, this debate is currently illustrated in the discussion of issues surrounding school-to-work transition programs (Stern et al, 1994)). Educational programs within postsecondary institutions are questioned as to their effectiveness in preparing young adults for the concrete demands and realities of the work world, especially within the professional preparation areas (Curry, Wergin, & Associates, 1993). Continuing educators are urged to consider the workplace as an integral part

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of what they do to develop professionals and basic skills educators are advised to frame their curricula within specific workplace contexts relevant to their adult learners (Carnevale, Gainer, & Meltzer, 1990).

At the core of this relationship between education and work are beliefs and values about the meaning and nature of work. These ideas about work inform and shape educational practice within work environments. Workplace education often reflects a "technical-rational" approach to the meaning of work and how knowledge about that work is acquired. Technical-rational approaches reflect the centrality of the job to be performed. In this view, work is objectively defined and the employee is relatively passive with respect to shaping and influencing the demands of the job. Although it is usually left unstated, work, from the employee's perspective, is often interpreted as a means to satisfy consumer needs and desires. Work is best understood as comprised of a series of discrete functions or tasks, apart from the person performing these tasks.

In the technical-rational approach, work-related problems are analyzed and dissected in order to make them amenable to instructional technology (Boud & Walker, 1991). This technology is typically characterized by job audits, performance analyses, and needs assessments. Decisions about curricular content, instructional methods, and evaluation procedures are grounded in and flow directly out of these procedures. This technology and the activities which flow from it are remarkably similar to the procedures of the scientific curriculum-making movement which arose in the early part of the twentieth century, in the wake of Talyor's scientific management and concerns for social efficiency (Kliebard, 1986). Reflecting a highly instrumental orientation to education, such approaches tend to view work as decontextualized from the personal, social and community contexts in which workers live. Unfortunately, the influence of this movement still reverberates through all levels and forms of education in the United States today, not just workplace education alone.

Emergence of a New Paradigm

Many scholars are beginning to question the pervasive reliance on the technical-rational perspective to work and its organization. Their work reflects a growing recognition that the realities of work are often much more messy and ambiguous than this technology implies (Ketchum & Trist, 1992; Schon, 1983). Four thrusts within organizational studies reflects this challenge: the learning organization (Senge, 1990), organizational transformation (Adams, 1984; Fletcher, 1990), employee empowerment (Ketchum & Trist, 1992), and the use of paradox as a framework for organizing our thinking in an age of numbingly rapid change (Handy, 1994). In using the concept of the learning organization, Senge suggests that we adopt a more holistic or Gestalt perspective to the world of work, in contrast to the analytic and reductionist perspectives that predominate the field, and locate work within contexts that extend far beyond the immediacy of the balance sheet and the needs and characteristics of the physical plant. Furthermore, we need to emphasize rather than minimize the social context in which this work is accomplished.

Organizational transformation is another concept which reflects the desire to move beyond the constraints of highly technical interpretations of how workplaces are structured and organized. Adams (1984) stresses the multiple perspectives needed to effectively bring about organizational change and how these different perspectives are all inter-connected:

> a new set of collective beliefs - a new paradigm - that is emerging in human consciousness has made me aware that transformations also must be examined at the organizational level as well as the global level, in order for us to live our lives more effectively. This new paradigm emphasizes, among other things, an expanded sense of personal identity and an awareness of the interconnectedness of people in their organizational cultures, and of organizational cultures to each other in the larger environment....our basic style of thinking is moving away from a Cartesian, reductionalistic/mechanistic base to include more expansionist and systemic thinking....<u>These ideas have a great deal of applicability to the organizations we work in, and these organizations must provide the vehicle for personal and global transformations</u> (my underline) (p. vi).

Focusing on understanding the nature and source of performance problems, Ketchum and Trist suggest that attention needs to be given to what they call a "third-order diagnosis" - attending to and changing the ways in which workers *experience* work, rather than trying to re-shape or replace workers themselves. This line of thinking leads to considerations of the nature of work that engenders commitment among employees. The authors reflect the importance of grounding the organization of work from the perspective of how it is experienced and made sense of by the workers. According to Handy, we need a new way of thinking about our problems in the work-world, as well as elsewhere. That new approach, he argues, is the management of paradox: "Paradox has to be accepted, coped with, and made sense of, in life, in work, in the community, and among nations" (p. 13). With this analysis, Handy cuts to the core issue of the meaning-making processes which we use to order and make sense of our lives. Among the paradoxes he identifies is "success at work and loss at life."

Workplace education is also being challenged to re-examine its reliance on a largely technical-rational approach to understanding the nature and meaning of work within the lives of individuals and within organizations. In workplace literacy programs, for example, employees resist curricula grounded in a functional context approach and see little relevance of such programs to their own lives (Gowen, 1992). As one worker told me during a break in his workplace literacy reading class, "This class has nothing to do with what I do in my work. It isn't helping me at all. Now, if they would teach me how to read and write better, that would be helpful!" Collins (1991) argues that the technological orientation overlooks important aspects of the social and community contexts in which the learner lives and works. Even in programs, however, that self-consciously attempt to address the workers' social and community needs, employees have a variety of interests and goals within the learning setting that are not fully represented by the educational program that is actually implemented (Kalman & Fraser, 1992). Professional preparation and continuing education programs are being increasingly challenged by alternative ways of thinking about education for work, such as practical or interpretive approaches to thinking about continuing education (Dirkx, Spurgin, Lavin, & Holder, 1993), the use of reflective practica for training (Schon, 1987), and negotiation (Cervero & Wilson, 1994) and deliberative curriculum inquiry (Harris, 1993) as approaches to program planning.

These emerging voices within organizational studies and education for work suggest a need to re-examine the very ways in which we think about work and our relation to it as individuals. It is to this question and the idea of work as "right livelihood" that I now turn.

Work as Right Livelihood

To the question of what one must do to be happy, Freud is said to have replied simply, "To love and to work." This pithy phrase has come to characterize the two major concerns within the field of adult development (Smelser & Erikson, 1980) and suggests that the value of work to the individual extends far beyond its instrumental or technical value. Work also involves strong affective meanings which serve to shape our relationship to and attitudes about what we do for a living. Increasingly, HRD and workplace educators are increasingly couching their practice in humanistic conceptions of work and education, and are emphasizing the developmental and career needs of the worker in this process (Watkins, 1991). Missing in this discussion, however, is the idea of work as a central life activity; that is, rather than working to live we live to work (Fox, 1994). This simple phrase captures a profound sense of the meaning and place of work in our lives.

Work as living There seems little question that work is at the center of adult living, an observation often reflected in the self-hatred and despair of the unemployed or the laid-off worker. Without a way for expressing the meaning of this central aspect of ourselves and for contributing to our community, we are often led to participate in psychological violence to our selves (Fox, 1994). To separate from work is to separate from living. Work as right livelihood conveys a particular relation of our selves his our work. It reflects a view of work which is "linked to the

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natural order of things" (Sinetar, 1987; p. 8). Talents that we are born with will eventually surface as a need and right livelihood is a natural expression of that need. There is a central truth reflected in the instructional traditions of cultures across the world, that work which is done rightly provides one with an understanding of some fundamental principles of life, that work is linked in a critical and central way to the health of the personality and to optimum, responsible functioning. According to Sinetar (1987):

> Work is one of the ways that the mature person cares for himself and others. Through his work and relationships the individual finds a place in the world, belongs to it, takes responsibility for himself and others. Work becomes his way of giving of himself. His work...provides him with a way of dedicating himself to life... (p. 162)

When we use work for this end and when the work environment is supportive of this end, our work can become a concrete way of actualizing our highest motives and contributing to the completeness of our personalities, regardless of the roles we play in life. Work as right livelihood draws our attention, however, not only to the work but the interconnectedness of the work, the person, and the community or the context of his or her life. As the quote from Adams (1994) provided earlier indicates, studies in organizational transformation increasingly underscore the importance of recognizing this interdependence in seeking to bring about change in organizations.

Inner work To think of work as right livelihood requires that we consider both "inner work" and "outer work" (Fox, 1994), or what Csikszentmihalyi (1990) refers to as the "autotelic personality" and the "autotelic job". That is, we must pay attention both to one's attitude or orientation to work and to the ecology or environment in which that work is structured and performed. From the perspective of inner work, we begin to understand what is necessary from the individual in order to realize his or her work as right livelihood. Studies of "flow experience", as well as Jungian psychology (Sinetar, 1987) and the mystical tradiions (Fox, 1994), provide a set of lenses for viewing more deeply into the nature of the relationship between the individual and the work. In his work in understanding optimal or flow experience, Csikszentmihalyi (1990) suggests that the modern worker's difficulties with work stem, in part, from his or her "relation to his job, with the way he perceives his goals in relation to it" (p. 160). When work is experienced as right livelihood, we often find ourselves "at one" with the work. While this idea might seem the province of the well-paid, white collar jobs, Csikszentmihalyi provides substantial evidence of workers in seemingly meaningless jobs who experience their work as right livelihood:

> The old woman who farms in the Alps, the welder in South Chicago, and the mythical cook from ancient China have this in common: their work is hard and unglamorous, and most people would find it boring, repetitive, and meaningless. Yet these individuals transformed the jobs they had to do into complex activities. They did this by recognizing opportunities for action where others did not, by developing skills, by focusing on the activity at hand, and allowing themselves to be lost in the interaction so that their selves could emerge stronger afterward (p. 151).

In these stories, Csikszentmihalyi begins to illuminate the nature of the inner work involved in work as right livelihood. Such workers experience their relationships with and to their work as flow. It is in the realization of work as a flow activity that we begin to understand how work fulfills human potentialities. "Work not only transforms the environment...; it also transforms the worker from an animal guided by instincts into a conscious, goal-directed, skillful person" (p. 149). Sinetar (1987) describes the worker as being fully present as a personality and fully there in the moment. This presence involves commitment of hearing, attention, and intention to doing the work with a narrow, intense focus which tends to transcend ordinary consciousness. When these qualities are present, the worker experiences the work as a kind of imperative or with a sense of intrinsic urgency. The work feels vitally interesting and results in an "inner push" for self expression, "to understand the work, to make something happen, to create" (p. 163). In this experience of flow, there is a surrender of the self to the work. It is an experience lacking completely in self-consciousness. The person becomes one with the work and, through this process of absorption and identification, the self, in a sense, disappears in the work.

These descriptions of work as flow and right livelihood strongly resemble the nature of "mindfulness" reflected in Zen Buddhism and other eastern disciplines. Being mindful of one's work means concentrating on "one's job even, or especially, during ordinary, boring times" (Sinetar, 1987, p. 165). It means bringing oneself into full awareness of the ordinary, unnoteworthy, and immediate moment. Developing this attitude towards one's work - the idea of work as flow or right livelihood - is a form of spiritual practice and perhaps one of the hardest of all. It means paying attention within what might be perceived by others as the most boring and dull of tasks, to be of the present, to be mindful of the now in each activity of our ordinary life. For Sinetar, the transformation of duty into love, fascination, or pleasure is at the essence of the development of mindfulness and an expression or manifestation of when one is working with this spirit. By love, she means a tenacious orientation to the present, a sense of being without self-consciousness. It is a love that is beyond the restrictions and constraints of a desiring and self-centered self. Letting go of desire, of self-importance and self-consciousness, and of claims to autonomy is the beginning of this radical transformation of duty into love and a sense that we feels we at play when at work.

In describing this process of transformation, Fox (1994) refers to the experience of work as an experience of "via negativa". A variety of negative qualities can characterize our experience of work, such as irritation, misunderstanding, disagreements, pain, exhaustion, and strain. Rather than running from these experiences, Fox argues that it is important to look for the meaning behind these experiences, the gift that is being presented. Rather than quitting when faced with these experiences, the transformation of duty into love requires that we dive more deeply into our work. To do so, however, requires that we let go of that to which we cling. It is largely in the desiring and the clinging that the pain and the meaninglessness are created. This transformative process is filled with darkness and despair and our cultural response is to avoid it, to run from it. Yet, in doing so, we run from the very experiences which can lead us out of our meaningless work and into the experience of work as love. When we run from these experiences we run from ourselves and the opportunity to do the inner work necessary for this transformation. This transformation, as Fox points out, requires that we empty our souls and experience the emptiness and nothingness that is our work: "Nothingness - the experience of the via negativa - is a necessary requirement for healthy work" (p. 52). It is out of this space, this nothingness, that the meaning of our work is created, for our work is indeed an act of creation. But to experience this creation is to experience the space of emptiness within our work.

Many people today are alienated from both their labors and their talents. To overcome this sense of alienation requires that we think about our work beyond its instrumental value and consider work as an outer expression of our true inner selves. This process of transforming duty into love, fascination, or pleasure involves several characteristics of inner work: letting go of our desires and self-consciousness, experiencing the "dark night of the soul" that ensues within that letting go, and accepting our work as nothingness. Inner work, however, is only one aspect of the reinvention of work to which Fox (1994) refers. We must also attend to the "outer work", the reality of objective conditions to one's work and the role that these conditions play in our experience of work (Ketchm & Trist, 1992).

Outer work Csikszentmihalyi (1990) recognizes that his notion of flow is similar in many respects to perspectives available in eastern philosophies. In distinguishing flow from these perspectives, however, he underscores the importance of the outer work:

> Yu is a synonym for the right way of following the path or Tao...Some critics have emphasized the differences [between flow and Yu]: while flow is the result of a conscious attempt to master challenges, Yu occurs when the individual gives up conscious mastery. In this sense they see flow as an example of the "Western" search for optimal experience, which to them is based on changing objective conditions (e.g. by confronting challenges with skills), whereas Yu is an example of the "Eastern" approach, which disregards objective conditions entirely in favor of spiritual playfulness and the transcendence of actuality.

Csikszentmihalyi observes that work can be "either brutal and boring, enjoyable and exciting" (p. 154) and he argues that an inner focus is only one way of facilitating the experience of flow in one's work. One must also attend to the nature of the job itself, so that it is more conducive to flow. For Csikszentmihalyi, this involves making work more of a game with a variety of flexible challenges, clearly defined goals, and immediate feedback, such as hunting, cottage weaving, and surgery. That is, the work performed needs to be experienced as continually challenging the worker. Fox (1994) goes further by arguing that our outer work must flow from our inner work. By paying more attention to this inner work, jobs will be created. But these jobs are ones in which individuals can create "good work for others" (p. 136). Reinventing work requires that we first identify which actions are appropriate for today and then undertake these actions with a pure attitude.

The intimate and dialectical relationship between inner work and outer work that Fox describes provides the basis for identifying certain kinds of work that are needed to foster right livelihood among our workers. Quoting Schumacher, Fox claims that "the proper work for our species at this time in history is work on ourselves" (p. 133) and that our outer work must flow from this inner work. Exploration of our beings, hearts, and souls represents the real work that is needed for our times. In terms of actual jobs, this orientation takes on a number of forms, such as attending to the needs of the environment, dismantling the military-industrial complex, improving the education of our youth and adults, improving health care, investing in emotional health programs and providers, and fostering the appreciation of art in our society. A primary orientation on inner work can also have profound effects within the business, economic, and scientific worlds. In all of these spheres, inner work gives rise to a commitment to develop the spiritual and moral potential of the outer work and to develop community around a common task of building a more moral world: "Workers should ask themselves, How can my work create good work for others?" (Fox, 1994; p. 136).

The need for both inner and outer work A consideration of the work we do for a living as an extension of inner work represents the view of work as vocation or calling (Sinetar, 1987). Many studies, however, clearly show that the workplace is not a place of vocation and calling. People are not happy with and many even hate their jobs, including well-paid and privileged white collar and professional workers. To turn this around will require more than attending to the objective conditions of one's work. This dissatisfaction is indicative of the need for a paradigm shift in the world of work. The new paradigm needs to attend much more to our inner selves and the inner needs of our communities, what Fox refers to as the reenchantment of work. Others talk about this paradigm as developing a theology or spirituality of work (Hawley, 1993). The ultimate goal of those of us who prepare people for the workplace should be to foster a kind of vocational integration, a term that

> designates an individual who has committed himself to his vocation so wholeheartedly as to embody its qualities in his being and so that he does not have to wonder at every turn whether or not he wishes to continue to direct his commitment and energy to it or not (Sinetar, 1987, p. 174).

Many workers experience a sense of alienation from their work and their talents and abilities. For them work becomes a job and offers little hope of the kind of spiritual focus discussed here. To improve the quality of work life, then, involves both attending to our inner lives and also to the objective conditions of our work. Jobs need to be redesigned so that they reflect the needs of this inner life but we must also help workers enhance their knowledge of their inner selves and to help them develop skills which will enable them to see work as a calling and an opportunity for right livelihood and vocational integration. Education for work and, specifically, workplace education, can and should play a key role in fostering this paradigm shift. It is with this issue that I conclude this paper.

Implications for Workplace Education

In the brief space remaining, I can only touch on several issues related to developing workplace education grounded in the notion of right livelihood. Much more thinking and dialogue are needed to develop these ideas more fully. It will become apparent that these ideas suggest the need for a new paradigm, a whole new way of looking at education for work. These ideas, however, should be taken as a kind of outline by which we may work towards education for vocational integration.

Workplace education guided by the notion of right livelihood will reflect a different kind of scope from more traditional forms. Traditional conceptions of workplace education reflect a focus on the outer work, with little attention to the needs of the individual's inner work. Curriculum planning and development in workplace education continue to be driven by instrumentally-oriented conceptions of work and the needs of employers for increased productivity, efficiency, and overall improved performance. When the worker is left out of this formula, workplace education runs the risk of contributing to rather than ameliorating the individual's sense of alienation from his or her work. When we are being trained to invest in tasks against our wills, the process drains our psychic energy and we have even less to invest in our work. A workplace education which seeks to foster a sense of right livelihood needs to stress the worker's relation to his or her job and the way he or she perceives his or her goals in relation to the job. To start, we need to perceive our work as enjoyable and satisfying. The three most important issues for worker satisfaction are variety within the job, meaningful relationships with the people with whom they work, and less stress and more time for themselves and their families (Csikszentmihalyi, 1990). Variety and challenge are inherent both in the job and also in the ways in which we perceive opportunities for variety within our work. Educators can help workers learn to develop skills for seeing variety and developing this aspect of their work.

Building healthy and meaningful relationships with co-workers strikes more closely at the heart of what inner work involves. These relationships often embody the deepest concerns of the self. For example, organizations and institutions are often the object of negative projections by workers. They come to see institutions as conspiring, manipulative, exploitative, and secretive. Yet, organizations and institutions are neutral; it is the individual's relations with authority figures and other members within the group that constitute the basis for these feelings. These relations can serve as a kind of text by which workers come to understand more clearly the nature of their inner selves and how who they are as persons gets played out in their relationships with people. This means that workplace educators need to attend more closely to the affective or emotional dimension of their practice and provide a space for this dimension to have a voice. Workers' feelings about their work and about educational programs in which they are asked or forced to participate should be seen as more central to the task of workplace education and less factors which interfere with or obstruct its practice.

The experience of stress on the job often makes it difficult to appreciate what one is doing as vocation. Yet, numerous techniques are available to help individuals cope more effectively with stress and to reduce the stress caused by the way work is organized within an institution. Many of these techniques, such as deep relaxation and meditation directly address the discipline of developing one's inner life. Others, such as learning to communicate more effectively with bosses, co-workers, and members of one's families, reflect the deep transactional quality between the inner work and the subjective experience of one's job. Many of these strategies and techniques can be built into the processes of workplace education and do not require separate programs in which they are solely addressed.

Conclusion These three issues provide a preliminary framework through which workplace educators can begin to examine the extent to which their overall aims contribute to or impede the fostering of work as right livelihood. The processes adopted for such educational activities should stress the making of conscious choices and learning to accept the consequences of these choices. Educational activities used in the workplace need to incorporate strategies for encouraging creativity among worker-learners and to help them learn to function with full concentration and

purposefulness (Sinetar, 1987). The instructional activities that educators select should also stress the need to build community among the workers.

To develop workplace education from the perspective of work as right livelihood is to suggest a dramatic shift in the way in which we view work. It is to suggest that we see the ends of this form of educational practice as one which contributes to workers building a life rather than merely earning a living. It is a form of educational practice that takes seriously the need to reawaken spirit and to rediscover soul in our work and in our lives. It takes very seriously the maxim that we live to work.

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An Examination of HRD Practitioners' Reasoning Regarding Ethical Dilemmas

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This study employed focus group discussions to determine how HRD practitioners resolve ethical dilemmas that affect their practice. Practitioners were asked to discuss five scenarios each representing a potential ethical dilemma. Results indicate that the major factors influencing practitioners' reasoning included the corporate culture of the company in which they are employed and the context surrounding the ethical dilemma.

Human resource development practitioners make, on a daily basis, decisions regarding program planning, marketing, teaching, and evaluating. When making these decisions, practitioners often are faced with ethical dilemmas. While the consequences of these decisions may not be as dramatic as they are in some other fields (e.g., medicine), recent lawsuits have focused on the design, delivery and selection of training programs (Eyres, 1990). In addition, the field of HRD continues to discuss issues related to the professionalization of the field and professional certification (Gilley & Galbraith, 1988). Because ethical dilemmas exist, lawsuits that question HRD practices have been filed, and dialogue continues regarding professionalization, there is a need to examine both the ethical dilemmas facing HRD practitioners and their resolutions of these dilemmas in their everyday practice. Brockett (1988b) reinforces this need when he suggests research be done that explores "the meanings that adult educators attach to their practice and how they would choose to deal with situations in which their ethical values are called into question" (p. 198).

Problem Statement and Theoretical Framework

Empirical research studies on ethics in human resource development are almost nonexistent in the professional literature. Most of the literature focuses on individual writers' discussions of ethical issues as they pertain to adult education (Merriam & Caffarella, 1990; Brockett, 1988a; Singarella & Sork, 1983), consulting (Gross & Robinson, 1985; Robinson & Gross, 1985; Pfeiffer & Jones, 1977; Lippitt & Lippitt, 1978), and management and organization development practitioners (Beeby et al., 1986; White & Wooten, 1983; Walton & Warwick, 1973). Some empirical work has been done identifying the dilemmas facing human resource development practitioners. One study asked trainers to provide examples of behavior observed which they considered unethical or improper for a training and development practitioner (Clement, et al., 1978). Through the use of content analysis, seven major categories of unethical behavior were found including:

1. Lack of professional development
2. Violation of confidences
3. Use of "cure-all" programs
4. Dishonesty regarding program outcomes
5. Failure to give credit
6. Abuse of trainees
7. Other improper behavior, i.e., lack of follow-up (p. 11).

More recently, select members of ASTD were asked to identify ethical issues facing HRD practitioners. A final list of thirteen issues were generated for the ASTD Models for HRD Practice (McLagan, 1989). Major issues identified by members included: avoiding conflicts of interests, maintaining appropriate confidentiality, saying "no" to inappropriate requests, and managing personal biases.

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In a study surveying adult educators, ASTD members cited more ethical dilemmas encountered than did adult basic educators and continuing education practitioners (McDonald & Wood, 1993). The five most commonly cited ethical dilemmas facing human resource practitioners in this study included: ownership of instructional materials, employment practices, confidentiality, financial issues, and conflicts of interest.

While these studies identified ethical dilemmas concerning HRD practitioners, how does one go about resolving these dilemmas? What are the important issues to consider when handling an ethical dilemma? Very little research has attempted to answer these questions. Gellerman et al. (1990) attempt to provide some guidance. They developed twelve cases representing various ethical issues facing "human development systems" professionals. Commentators were selected to analyze the cases and to provide alternative courses of action. Commentators included researchers, nationally known consultants, and philosophers. While these cases and analyses are useful in that they may increase one's "professional consciousness" and "test the clarity of your personal values and ethical reasoning" (Gellerman et al., p. 187), the discussions by the commentators do not necessarily reflect the thoughts of trainers, program designers, HRD managers, etc. who face these dilemmas on a daily basis.

Tannenbaum et al. (1989) did examine the ethical reasoning of both practicing psychologists and psychologists in training regarding potential ethical dilemmas in consulting situations. However, consulting does not cover the gamut of tasks and potential dilemmas facing HRD practitioners.

Research Questions

The purpose of this study was to examine the reasoning process HRD practitioners go through as they attempt to resolve specific ethical dilemmas. Practitioners were asked to consider the following questions as they discussed five ethical dilemmas:

1. Who is likely to be affected by the dilemma (who may benefit, who may suffer)?
2. What are the important issues to consider when dealing with this situation?
3. What additional resources might help you resolve this situation?

Methodology

The subjects for this study were twenty-six (26) members of an ASTD chapter. The subjects were randomly selected to participate in one of four focus group discussions examining ethical dilemmas in HRD. Focus group discussion format was chosen for a variety of reasons, including: 1. Their ability to provide insights into "complex behavior or motivation" (Krueger, 1994, p. 45); 2. The group setting provides a "synergy" which results in "an incremental increase in output" (Lederman, 1990, p. 119).

Five ethical dilemmas were created to present to the groups for discussion. The were chosen to reflect those frequently cited in the literature (McDonald & Wood, 1993; McLagan, 1989; Clement et al., 1978). The following five scenarios were discussed:

Scenario 1: You report directly to the VP of Human Resources. Often he/she asks you to reproduce copyrighted manuals and other training materials for training programs even though the contracts specifically state they are not to be reproduced. The VP's argument is that the company paid for the manuals/videos, etc. once, and should not have to pay for them every time the training program is offered. You have received clear indications from the VP that it is important for you to go along with his/her thinking. What do you do?

Scenario 2: As a corporate trainer you have supervisors/managers question corporate policies and procedures during training. They bring up valid points and often their thinking appears more ethical than the company's. What position do you take, as the trainer?

Scenario 3: In a training class, a participant brings up a situation involving his/her department or manager where there clearly has been a breach of ethics. You are concerned about what to do. Should you report the incident; or maintain the implied confidentiality of the training setting?

Scenario 4: You have been offered a lucrative contract with a company to develop and implement some training. You accept the offer even though you have limited experience and expertise with the particular subject. Shortly after beginning work on the project, you find yourself overwhelmed

and your lack of expertise a tremendous detriment. You know the training will be substandard. However, you need the money and the credibility this project can provide. What do you do?

Scenario 5: You believe strongly in designing programs in an effective manner. However, the management team you work for does not allow time nor budget for front and back end assessments. You perceive they are simply working to "spend a training budget." How do you handle this situation?

A pilot test was conducted with a group of graduate students enrolled in a training and development course to determine the clarity of the instructions, to assess the appropriateness of the five dilemmas presented, and to provide feedback regarding the facilitation of the discussion. Each focus group discussion was 1 1/2 to 2 hours in length. The discussions were tape recorded and transcribed by an independent transcriber. The researcher then listened to each tape to check the transcript. The analysis focused on using the data to determine major themes that emerged from the four focus groups. Each scenario was analyzed to determine the major issues and themes of the particular case. Then the responses of all the cases were analyzed to determine if re-occurring themes were evident that suggest implications for ethical reasoning in general. Transcripts were read and analyzed by a second researcher to control for bias in interpretation (Krueger, 1994; Marshall & Rossman, 1989)

Results

Scenario 1: This case describes a VP of HRD asking a subordinate to violate copyright restrictions. The participants were asked to respond as if they were the subordinate in the scenario. The focus group participants suggested various ways to handle the situation, the most common including: documenting one's action, persuading and informing the VP regarding copyright laws, consulting the legal department, and leaving the job. Several indicated they would try to persuade the VP and if that did not work they would "post out." As one respondent stated:

> . . . this probably isn't the only thing this boss is unethical about, so if this were someone I were working for and he or she continually wanted me to do things that I didn't think were right, I would probably post out and get a different job.

Several participants, particularly in one focus group, provided justifications for not obeying copyright restrictions. One rationale given was that some vendors are over-priced, ". . . some people will consider what the cost of the product is and if it's over-priced, yeah, they'll reproduce it. They'll say 'Why should I pay it? I paid for it up front.'" A similar rationale was offered by another, "I'll photocopy it, because we figure we're giving these guys a couple thousand bucks a month for workbooks anyway, and they expect us to copy some. . ." Another participant suggested that sometimes vendors are profiting on what somebody else created or researched. In these cases, this participant stated, "So I don't bat an eye in those circumstances. I'll copy it if it's copyable . . . because that really irks me."

However, other discussants, particularly consultants, stressed the importance of copyright laws. One practitioner said, ". . . that the copyrighted material is that way because someone has expended a great deal of time and creative effort to put those materials on paper and it's only right to pay them."

Finally, for a few practitioners this scenario did not prove problematic because company policies reinforce copyright restrictions. Therefore, as one participant indicated "the monkey is off my back." These respondents implied that the corporate culture strongly reinforces the companies' policies and that this scenario would not likely occur in their organizations.

Scenario 2: This case asked discussants to consider what trainers should do when trainees question corporate policies and procedures during training. A frequent solution to this dilemma was for trainers to remain neutral. Common responses included, "I think I would listen to the discussion and take notes, that type of thing and not have to actually take a stand one way or the other during the course." And another that stated, ". . .I'd put on a great big hat that said 'Facilitator -- Do not ask me to take a position.'"

There was some debate whether the trainer has an obligation to report these concerns to upper management. Several felt trainers do have an obligation to do so, while others felt the trainees should be urged to do something about a questionable policy/procedure. Still others felt it may depend on the group one is training. For instance, one respondent stated, ". . .

> But since they're supervisors and managers, I'd also try to get them torecognize their own power to address some of these issues. If they were employees I would probably feel more of an obligation to relay some of that to higher management.

However, others felt that the training environment is not the place to take issue with corporate

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policies and procedures. One person said, "I've tended to just ignore it. . ." and several indicated that if you are spending time on this issue, you are not spending time on training.

Perhaps the most important issue to emerge from the discussion of this case was the role of the trainer. Is the trainer obligated to act as a "company spokesperson?" Many discussants clearly felt that trainers need to support the company when training. The following comments illustrate their thoughts regarding this issue:

> . . . One of the things that I've always been told is you support the company no matter how much you disagree with it and certainly in front of any type of a training group you would do that.

> . . . There's certainly room for individual opinion, but I think if you begin to take sides with an opinion that is in opposition to the company's stand, you really run the risk of not being there for a long time.

One individual, however, disagreed, stating, "One thing as a trainer that I would not want is for the supervisors and managers to see me as a company person that allied strongly with the upper administration and am assuming power over their lives."

Scenario 3: This case presents a dilemma involving confidentiality for a trainer. Do trainers have an obligation to report a situation involving a breach of ethics that is discussed in the training setting? While most respondents agreed the best possible solution was to convince the trainee to report it, the participants recognized this may not happen. The discussants were torn on whether they should report the breach of ethics. Among the reasons given for reporting the incident were: other trainees may decide to report it which could jeopardize your credibility, the breach may have long-term consequences for the company, the company may have strict expectations regarding reporting ethics violations, and to not report it might make one an accomplice to breaking a law (i.e., sexual harassment).

Various reasons were also provided for maintaining confidentiality including: the confidentiality of the person is most important, the trainer's credibility with trainees could be damaged in two ways -- being perceived as a "tattle-tale" and future trainees may be hesitant to reveal information in training situations, and that it really is not the trainer's job to report the incident.

For some, the severity of the breach of ethics would influence how they would respond. For example, the following dialogue suggests a situational approach:

> Participant 1: Going back to how much damage it would do or wouldn't do, particularly if it would be illegal, you know, and going to do a lot of damage to the corporation, I think that it would be quite serious. And are you going to just let it go?
>
> Participant 2: I think a lot of it comes down to, um, basically -- what? A gut feeling for the severity of the situation and who's said it and how serious it is to know.

Scenario 4: This scenario examines the issue of competence and whether HRD practitioners should accept jobs where their skills and expertise are questionable. The overriding solution provided by the focus group discussants was to continue with the project but obtain help, subcontract some of the work to others with the necessary expertise. While most agreed this was the best response, there was some disagreement as to whether you need to tell the client. One conversation regarding this issue went like this:

> Participant 1: But I think you have another ethical dilemma. And that is do you tell the organization - whoever it is - do you tell the person that hired you that this happened?
>
> Participant 2: I wouldn't. I would hire someone to come in and I would make sure the job was well done, but I wouldn't admit to the company that I had to hire. . .
>
> Participant 1: But you would tell a company - if you couldn't find a person, you'd tell the company. But if you found a person, you wouldn't?
>
> Participant 2: Well no, because I'm still providing the services that they paid me for by using staff.
>
> Participant 1: I just - I don't know - I just have a problem with it.

Some suggested one's credibility would be jeopardized if he/she does not tell the client about the problem and several felt telling the client should not be problematic to the client. All indicated something must be done (get help, bail out) or the person's credibility will be greatly damaged.

Explanations for how this situation occurs were offered as well. One person suggested that perhaps the client did not do an effective job finding out the person's qualifications, another suggested that perhaps the client did not provide enough details about the project, and another indicated that often the job gets bigger and bigger once the project gets underway.

Scenario 5: The last case is an example of a company employing poor training design (no front and back-end assessment). A few of the focus group participants indicated that they feel strongly about the need for these assessments, have worked hard to convince their companies of the need, and usually are able to conduct them.

The external consultants found this issue particularly salient. According the them, companies are often unwilling to pay for sound training design practices. The consultants recognized they lose money if they take job and do them the way they feel the job should be done. The consultants in the focus groups indicated they were likely to turn down these offers, but they recognized the difficulty in saying no, especially when people are new to the consulting business.

The majority of the discussants stated that this scenario happens all the time. And while they did not particularly like the fact that it happens, they did not perceive it as an ethical dilemma. Several reasons were offerred as to why assessment is not done including: companies do not allow time for assessment, companies are more concerned about training hours and attendance figures than effectiveness, and management doesn't understand its importance.

Most of the practitioners indicated that they compromise and make the best of the situation. Several situations came up where companies wanted their trainers to deliver the training in a shorter amount of time than the trainers recommended. The trainers presenting these situations stated they were able to negotiate a number of hours that suited both management and the training function.

Several seemed resigned to the reality of the situation. For example, one participant stated:

> . . . a lot of what we do isn't the quality standards I would like, but that's a constant battle and it's the same as - like any department head here, they don't have the budget they know they could use. They're not producing the quality they know they could produce. But it's the way life is and so maybe I've bought that too strongly and don't pursue excellence as often as I could with regard to back-end, you know, front-end analysis or follow-up. . .

Discussion

Two major conclusions become apparent from the data analysis of the four focus group discussions of five potential ethical dilemmas. First, the corporate environment in which the HRD practitioner works influences one's ability to work through ethical dilemmas. Those focus group participants who were employed in companies with strong corporate codes of ethics and who saw these ethical guidelines continually reinforced in practice, typically did not encounter certain dilemmas because of the corporate culture or knew how to handle the situation because corporate policies explained how to deal with the issue.

This theme was most prominent when participants discussed scenarios 1 and 3 -- involving the copyright issue and the confidentiality issue. For example, when discussing the confidentiality issue, participants appeared envious of those with policies that indicated how to handle this situation:

> Participant 1: It's clear - very clear. We have a very well defined program. It tells you things like - it is unethical to use company photocopiers for copying personal materials. It is unethical to use your PC for personal projects. It is - it is very, very specific. In fact, it's probably overkill. But everything has been covered so that if it comes up, it can be dealt with.
>
> Participant 2: It seems like that would make it easier in any of these situations.
>
> Participant 1: Yeah.

HRD departments may find this information useful. Adopting ethical guidelines and/or codes might help HRD practitioners handle difficult situations involving ethical considerations. However, a

possible downside to strict guidelines is that employees may have little leeway in how they handle situations, which can be problematic if the situation warrants a deviation from the guidelines.

The second major conclusion is that in general, HRD practitioners saw ethical issues in situational terms. For example, in discussing the first scenario the focus group participants found several incidences where they might violate copyright restrictions. Their reasoning about the confidentiality issue included discussions about how serious the breach of ethics was and the long-term consequences of the breach. The discussants also contextualized their thinking in terms of their HRD role. Whether one was an external consultant or an internal trainer seemed to change some discussants' thoughts regarding particular issues. For example, in the discussion of scenario 4, many internal trainers suggested that their companies often ask them to do programs which may be beyond the trainers' capabilities. This did not appear nearly as problematic to participants as an external consultant taking on a job that is beyond his/her capabilities. This difference, based on roles, was also evident in the last scenario where internal people appeared less concern about unsound training design if the company seemed unconcerned. External consultants, however, were more likely to feel they had to do the front and back-end assessments or turn the job down.

Finally, the pragmatics of the situation influenced one's ethical choices. This was most evident in scenarios 1, 4 and 5. One participant admitted he/she would probably copy the material the VP asked for because, "For me personally, being really green and new at this, and also being in the position when I first got my job of being so desperate for a job, I'm not sure I'd have the guts to stand up to them." In the fourth scenario, several participants included the financial need of the individual in the case in their discussion of how to resolve the dilemma. Many in discussing the last scenario appeared resigned to the reality of little time or money to do sound training design.

Conclusion

Teaching ethics to students of HRD is not an easy task. While ethics in general, is difficult to teach; it becomes more difficult without a body of research to examine for guidance. This study was conducted to provide some insight into the reasoning process practitioners use as they attempt to resolve ethical decisions. The hope is that these scenarios and others might be used to teach students of HRD how to begin examining ethical dilemmas. Comparing their ideas and solutions with those practitioners in the study may help students determine their own awareness and understanding of the issues. While no conclusions were reached as to the appropriateness of the responses presented here, the results do provide some insight into the issues considered when attempting to resolve an ethical dilemma.

Obviously there are limitations to this study. The small sample size makes generalizing from the results problematic. The scenarios discussed represented primarily dilemmas involving training, hence there is a need to examine other HRD behaviors and activities. In addition, other issues that may influence the reasoning process need to be examined, such as years experience in HRD, perceived importance of the issue, and educational background. Examining these issues will provide insight into HRD practitioners' reasoning process as they work through the various ethical dilemmas they face on a daily basis.

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The Status of Intercultural Communication Training in Fortune 500 Manufacturing and Service Organizations

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A survey of Fortune 500 manufacturing and service organizations revealed information regarding the status of their intercultural communication training for international assignees. Results show that manufacturing sector organizations have a higher regard for intercultural communication training, have more international assignees, and are more likely to provide intercultural communication training than service sector organizations. This study also suggests that all international assignees should receive intercultural communication training.

Intercultural communication training should be a *strategic* business issue. Not only are the U.S. workforce and customer base becoming more culturally diverse, but business and industrial organizations are finding themselves in a global economy dealing with intercultural and international labor markets.

To interact effectively without misinterpretation and misperception, people must be culturally aware and sensitive. They must have knowledge of other cultures beyond stereotypical knowledge. To acquire this knowledge, some corporations, especially large corporations, are introducing intercultural communication training processes for their domestic and international employees, because at home and abroad, people must communicate with members of other cultures. Organizations, including small and medium-sized organizations (Black & Mendenhall, 1990), find that the need to send employees on assignments to foreign countries is rapidly increasing, because (a) intense competition by foreign trade partners calls for accommodation to their growing nationalistic assertiveness; (b) international business is not limited to trade, but includes foreign labor and expertise in production and marketing; (c) foreign companies are aggressively acquiring United States firms, which means dealing with foreigners on United States soil, as well as in foreign countries (Copeland, 1985); and (d) the European Economic Community has united to form one huge market, which means a significant increase in intercultural interactions (Guptara, 1990). As a result, intercultural communication training is needed to increase competence in international collaboration which will be the "watershed talent separating growth businesses from those that begin to falter" (Copeland, 1985, p. 719). The literature indicates why intercultural communication training is needed both at the organizational level as a business issue and the individual level as a human resource development issue.

In this quantitative study, *intercultural communication training* is defined as a planned and organized attempt to increase cultural awareness and cultural sensitivity within people, so communication can occur among members of different cultures without creating offense through miscommunication, misperception, or misunderstanding. *Abroad* is defined as any geographical location other than the United States, and *international employees* or *assignees* are people who are sent to other nations to represent their organizations' interests.

Review of Literature

Intercultural communication training (ICT) is a business issue and a human resource development issue. Questions that were derived from the review and that guided development of the questionnaire are at the end of the literature review.

Intercultural Communication Training As a Business Issue. "Culture is not peripheral to business--it's central to business. It permeates every aspect of business" (Guptara, 1990. p. 13).

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Consequently, as in every other aspect of business, the bottom-line-need for intercultural communication training concerns dollars and cents. For example, of 80 U.S. corporations responding to a survey, 75% reported that 10% or more of the people they assigned to overseas posts had to be recalled or dismissed due to poor performance. The recall rate ranged up to 40%; yet, most of these people had excellent performance records before they were sent abroad (Copeland, 1985). Recalls of expatriates cost corporations hundreds of thousands of dollars in terms of the funds spent on recalled employees, funds spent to replace recalled employees, and monies lost due to missed business opportunities. As early as 1985, the cost of failed U. S. expatriation was estimated to be at $2 billion annually.

According to Copeland (1990), any employee who will be in a foreign country more than six months should receive intercultural communication training. He stated that shorter time periods are task oriented and, generally, include periodically bringing the employee home, rather then moving the family to the host country; therefore, the employee has little time or need to adjust to the foreign culture when on short assignments. The expatriate, on the other hand, usually resides in the host country six months or longer, which requires coping skills for daily cross-cultural interactions during an extended period, sometimes up to five years.

Intercultural Communication Training As a Human Resource Development Issue. Whether at home or abroad, all impressions that people receive are filtered through their own cultures (Kudirka, 1989; Guptara, 1990). The sender of a message, whether verbal or nonverbal, should be knowledgeable of the receiver's culture to avoid sending a message that could be offensive, misunderstood, or misinterpreted. Knowledge of another's culture leads to understanding the counterpart's position and leads to more favorable intercultural communication.

International assignees, however, are selected for several reasons other than their ability to communicate and to cope in a foreign culture. They generally are chosen for their technical expertise, management skills, availability, past performance, and willingness to go ((Black, Gregersen, & Mendenhall, 1992). If they have the expertise and willingness, why do so many expatriates fail to complete their missions? Obviously, other factors play a major role: Lack of self-confidence and inadaptability may be factors. Rohrlich (1987) suggests that a positive self-identity is as critical to Self as food is to life and that intercultural communication training improves intercultural interactions by improving self-confidence and thus self-identity (Copeland, 1990; Kudirka, 1989; Rohrlich, 1987).

Consider that Japanese expatriates rarely are recalled (fewer than 10%) and that they receive a year of training in effectiveness skills, which empower them to translate their managerial and technical competence successfully, and another year in coping skills, which enable them to become comfortable in a foreign environment. In addition, their families receive training in coping skills (Copeland, 1985).

In contrast, Dunbar and Katcher (1990) found that only 30-45% of the multinational corporations in their study provided some form of intercultural orientation to expatriates. The long training period and intensive intercultural communication training that Japanese expatriates receive for coping in a foreign culture appear to be important contributing factors to their low expatriate recall rate.

Following are some questions that developed from reviewing the literature and that tended to guide this study of intercultural communication training: Which organizations offer intercultural communication training to their international assignees? What are the organizations' top-level human resource development professionals' perceptions of intercultural communication training? What defines success of international assignees? What type of intercultural communication training exists in large organizations

Research Question

A high percentage of international assignees return home at great organizational and personal expense before their missions are completed, because they or their spouses were unable to adjust to living in the targeted culture. To aid in understanding the reasons for inability to adjust, international human resource development professionals should know the status of current intercultural communication training processes. This study was used to learn top-level international human resource professionals' perceptions of intercultural communication training for the international assignees of Fortune 500 manufacturing and service organizations.

Research Method

A descriptive study within the positivistic research paradigm was conducted using a mailed questionnaire survey. Following is a report of the population and sample, study design, data collection, and data analysis.

Population. The population chosen was Fortune 500 organizations, because these tend to be larger organizations, and it was assumed that larger organizations would be more likely to have established efforts in intercultural communication training. International human resource development directors were targeted, because it was assumed they would have knowledge about this area and process.

Sample. A simple random sampling procedure was employed to obtain representation of the entire population. One hundred randomly selected corporations from both service and manufacturing sectors comprised the sample--totaling 200 corporations (Borg & Gall, 1989, p. 233).

Study Design. The study was designed according to guidelines for descriptive survey research (Borg & Gall, 1989). A review of the literature was conducted. The questionnaire was designed, developed, validated by an academic and professional expert advisory council, and pilot tested before finalizing the instrument. The advisory council confirmed instrument validity, and the pilot study served to test for content clarity and relevance.

Instrumentation. The items of the questionnaire represent a synthesis of the literature on intercultural communication training and expatriation. Both closed- and open-form questions were used. Likert-type-scale, dichotomous-variable, and multiple-choice items comprised the closed-form questions. Open-form questions were included to elicit previously unrecognized information.

The instrument was judged for reliability and validity. Instrument reliability was measured by Pearson Product Moment correlation and was 0.867 (Borg & Gall, 1989, p. 236). The instrument was assessed for content and face validity by the expert advisory council.

Data Collection. The questionnaire was mailed to 200 organizations, 100 from the Fortune 500 manufacturing sector and 100 from the service sector. The mailing included a questionnaire, pre-addressed and stamped return envelope, offer for executive summary of research results, and transmittal letter. The original and two follow-up mailings were at four- to six-week intervals.

Response Rates. The service and manufacturing sectors' response rates were noted. The overall response rate was 53%: 61% were from the manufacturing sector and 45% were from the service sector. Usable questionnaires were defined as those that came from respondents who had international employees: manufacturing (70% of respondents), and service (39% of respondents).

Data Analysis. Nominal and interval data were collected and analyzed using descriptive statistics, including means, standard deviations, and percentages. According to Borg and Gall (1989), descriptive statistics are sufficient for describing status.

Findings

Differences were found between the service and manufacturing sectors in their approach to intercultural communication training, starting with the response rate (see Table 1).

Response Rate. The response rate from the manufacturing sector was 61% compared to 45% from the service sector. Seventy percent of the manufacturing respondents have international employees compared to 39% of service respondents. Sixty-seven percent of the manufacturing organizations who have international assignees reported that they provide intercultural communication training, compared to 13% of the service organizations that have international assignees.

Of international employees in the manufacturing sector, 80% are abroad for periods of 2 years or more, compared to 34% in the service sector. Fifty-three percent of service sector international employees are abroad six months or less.

Training Duration. Respondents of both sectors agree that a short-term assignment is six months or less and that intercultural communication training is not as often provided for short-term assignments. Six percent of short-term service assignees and 24% of short-term

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manufacturing assignees receive intercultural communication training. Because most of the service sector international assignees are abroad six months or less, very few of them have any intercultural communication training. On the other hand, only 13% of their long-term assignees are provided intercultural communication training compared to 67% of manufacturing's long-term assignees.

When intercultural communication training is provided, it is generally for short periods. Most training is 4-16 hours. None of the service organizations and only 21% of manufacturing organizations provide over 16 hours. Although 80% of manufacturing assignees stay longer than 2 years and 67% of manufacturing organizations who have international assignees provide intercultural communication training, only 9% provide longer training periods of from one-to-four-weeks.

Type of Training. In the manufacturing sector, 31% of the organizations that provide intercultural communication training provide culture-general training and 93% provide culture-specific training. Some organizations provide both.

Providers of Training. Most intercultural communication training is provided by outside consultants (62% of manufacturing sector; 57% of service sector). In the manufacturing sector, most respondents (62%) reported that the training programs are custom programs developed for their organizations rather than off-the-shelf programs (13%) or off-the-shelf programs that have been modified to meet their needs (38%).

Definition of Success. Success as defined by 42% of the manufacturing respondents is completing the international assignment. Thirteen percent defined success as not coming home early and another 13% defined it as adapting to the culture. Only 11% based success on the bottom-line, and 9% based it on performance. The remainder did not provide definitions.

Reported Success. Seventy-four percent of the manufacturing respondents reported that the international assignees who received intercultural communication training were more successful than those who had not. The others reported that their international assignees were equally successful as those who had not received training.

All manufacturing respondents reported that at least 41% of their international assignees were successful for all of eight time categories given. The categories ranged from *less than one week* to *more than 4 years* abroad. Eighty-two percent of the organizations reported that 86-100% of their international employees are successful.

Perceived Relationship of Success to Intercultural Communication Training. A major difference between service and manufacturing sectors is their attitudes toward the success of the assignee as related to intercultural communication training of the assignee. Compared to 68% of manufacturing respondents, 40% of the service respondents indicated that providing intercultural communication training for the international employee is important.

Perceptions of Intercultural Communication Training. Compare perceptions of the importance of providing intercultural communication training to perceptions of intercultural communication training's contribution to success. Sixty-eight percent of manufacturing sector respondents said intercultural communication training is important and 67% said they provide it, but 80% said it contributes to success

Selection Criteria. One reason for the perceived importance of intercultural communication training for employees may be that international assignees in the manufacturing sector are chosen primarily for their professional skills (89%), then their technical skills (53%), but not as often for their communication skills (39%). The bases for offering intercultural communication training to international assignees were greatly varied among corporations and had little consistency: Those most frequently cited were assignment length (29%), needs assessment (26%), and destination (23%).

Satisfaction. Corporations are primarily satisfied with their intercultural communication training processes. Using a Likert-type scale from one to seven, 93% of manufacturing respondents indicated they were satisfied and 20% were extremely satisfied, but turnover of repatriates suggests that they may not be as satisfied as their employers report to be.

Retention of Repatriates. Of the manufacturing organizations that had international assignees return in the last five years after having been abroad a year or more, 63% reported some of those returnees left the organizations. Forty-four percent reported that 61-100% of their repatriates had had no intercultural communication training.

Table 1
Organizations' Perceptions of Intercultural Communication Training (ICT)

Abbreviated Items from Questionnaire	Manufacturing Sector	Service Sector
Respondents that indicated international assignees who have ICT are more successful.	74%	50%
Respondents who indicated ICT is important as a contributor to success of the international assignee.	87%	57%
Respondents who think ICT is helpful to international employees.	93%	50%
Respondents who think it is necessary to provide ICT for international assignees.	68%	40%
Respondents who provide ICT to long-term international assignees	67%	13%
International assignees who received ICT in the last year before going abroad.	82%	NA*
Respondents who are satisfied with ICT of international assignees.	77%	NA
Of organizations offering ICT, the % that offer culture-general ICT.	30%	NA
Of the organizations offering ICT, % that offer culture-specific ICT.	93%	NA

*In some cases, too few service sector respondents represented a cell to render meaningful data.

Discussion

This study of intercultural communication training in Fortune 500 organizations supports some previous research and also presents additional information. For example, this research extends Copeland's premise (1990). Copeland stated that international assignees who are abroad six or more months should have intercultural communication training; however, those who are abroad for shorter times do not require intercultural communication training, because they do not have to interact interculturally for an extended period. This study, however, shows that those international assignees who are abroad six or fewer months have greater failure rates than those who are abroad for longer periods, suggesting a need for intercultural communication training for all international employees, not only expatriates of more than six months. The following paragraphs present questions that developed from the intercultural communication training and expatriate literature and responses that emerged from this study.

Which Organizations Offer Intercultural Communication Training to Their International Assignees? The fact that most service organizations do not have intercultural communication training processes is at first surprising when compared to the data for the manufacturing sector organizations. Upon closer examination, however, logic indicates that fewer service organizations of the United States have reason to send employees abroad on business as manufacturing organizations do. As a result, they have little need for intercultural communication training processes when viewed in current terms of being necessary only for international assignees. Going a step further, logic indicates that the increasing multiculturalization in the United States and the rapid move toward globalization dictate that all organizations should plan to have intercultural communication training processes in effect soon for at least two reasons: (1) multiculturalization and globalization mean that few, if any, organizations will be able to operate without interacting with other cultures. Because interpersonal skills of employees often are already deficient when communicating with customers of their own culture, how much worse their interpersonal communication will be with members of other cultures. Misinterpretations and misunderstandings will rise exponentially and customer service and satisfaction will decline precipitously; (2) intercultural communication training is seldom, if ever, taught in the educational system; the programs within corporations are currently the only source of intercultural communication training processes to prepare employees for international/intercultural interactions (Odenwald, 1993).

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What Are Top-Level Human Resource Development Professionals' Perceptions of Intercultural Communication Training? In the manufacturing sector, perceptions of intercultural communication training are more positive than in the service sectors. Again, it should be noted that few service sector respondents have international assignees (39%) and few offer intercultural communication training, so their experience with intercultural communication training is limited. Because their intercultural communication training experiences are limited, not all cells in the service sector's data represented enough respondents to be representative of the entire service sector. Service sector data is supplied where reasonable. The manufacturing sector respondents believe that intercultural communication training is important, helpful, and contributive to the success of international assignees. They primarily offer culture-specific training and are satisfied with the training (see Table 1).

What Defines Success of International Assignees? Success has to be more salient to the company than simply having the international assignee complete the assignment (41%) and not come home early (13%). These responses are a clear statement of the need for ways to evaluate success of international assignees. Corporate domestic employees are not considered successful on the basis of putting in a full day's work every day for a particular time period, perhaps six months or a year. They are evaluated on criteria other than attendance. If corporate administrators have other evaluation criteria, obviously most human resource professionals are not aware of them. If the human resource professionals are not aware of them, intercultural communication training and international assignee evaluation are not strategically positioned within the corporation: They are not part of the organization's strategy. If intercultural communication training were part of the strategy, selection of international assignees would be based on more deliberative criteria than professional and technical skills. This study supports others in finding that technical skills have priority; however, it is encouraging in finding that communication skills also are considered by 39% of the manufacturing sector.

Although international assignees may have completed their assignments, fulfilling the definition of success, lack or inadequacy of intercultural communication training may have contributed to dissatisfaction that led them to resign from their organizations. Black, Gregerson, and Mendenhall (1992) in their book *Global Assignments* report that 42% of American repatriates had seriously thought of leaving their firms since returning home, and 74% did not expect to be working with the same company within a year. The study reported herein found that 63% of the organizations that had international assignees return in the last five years after having been abroad a year or more lost repatriates.

At first glance, success rates may appear to be good, but even those organizations that report 86% success experience 14% failure, and many organizations reported much lower success rates. Successful organizations do not tolerate 14% failure of their products. Why do they tolerate 14-59% failure of their international assignments? The answer may be that only 11% of the respondents, all of whom were international human resource directors and vice presidents, recognize intercultural communication training as a bottom-line issue. Until human resource directors and organizations, in general, view intercultural communication training as a strategic issue and a bottom-line factor, intercultural communication training will continue to be the first item cut from the budget when economies are poor; intercultural communication training will not improve, although it will become more popular because of the move toward global organizations and economies.

What Type of Intercultural Communication Training Exists in Large Oganizations? Ninety-three percent of intercultural communication training in the manufacturing sector is culture-specific training. A solid foundation in culture-general training to develop cultural awareness and sensitivity, to recognize stereotypes and how they can be used positively instead of negatively, and to learn Hofstede's (1980) dimensions of cultures is at least as, if not more, important than culture-specific training. Culture-specific training generally focuses primarily on the do's and don'ts of a particular culture; whereas, culture-general knowledge provides foundational theory that can be put into practice to contribute to understanding other cultures, whether at home or abroad. After a solid culture-general foundation has been laid, culture-specific training should be provided to enhance specific cultural knowledge and sensitivity. As in all other studies, the basic foundation should come before the specialization.

Suggestions for Further Research

A great deal more research is needed on designing and developing intercultural communication training programs for all international employees, defining successful assignments, evaluating international employee's performance, and evaluating intercultural communication training processes. For example, the literature reveals a paucity of research of the (1) effects of intercultural communication training, (2) relative importance and effectiveness of components of the training curriculum, (3) processes for selecting international assignees, and (4) performance evaluation of the assignees. The study of intercultural communication is in its infancy, but it has a rich and solid foundation due to the work of researchers in anthropology, sociology, psychology, communication, cognitive and behavioral science, adult education, and, of course, intercultural communication. Because rapidly increasing globalization as well as multiculturalization on the home front force intercultural interactions on a daily basis, intercultural interactions are more frequent, but they are not necessarily more civil or more effective. The daily increase in racial and ethnic tensions should be a clear signal that global citizens can no longer afford to be culturally unaware and insensitive. Research in the field of intercultural communication training is desperately needed to identify methods and means for improving communication among diverse groups if global citizens are ever to interact effectively and peaceably.

Conclusion

Intercultural communication training is a relatively new and underdeveloped field that can contribute to synergistic cultural diversity, especially if it is researched and developed, so the theoretical concepts can be maximized in practice. Following is a summary of the study findings.

- *Who Benefits?* Intercultural communication training is viewed as a benefit to individual employees rather than to the organizational system.
- *Training Duration.* Short time periods are devoted to training--less than two days.
- *Perceived Importance.* Intercultural communication training is perceived as important by Fortune 500 organizations.
- *Contribution.* Intercultural communication training is perceived as contributing to the success of the assignment.
- *Focus.* Most intercultural communication training is culture-specific.
- *Success.* Success is defined as completing an assignment, but it should be seen as a bottom-line issue.

Future research should dwell on in-depth evaluation of intercultural communication training of international assignees to help identify their needs. Once their needs are identified, intercultural communication competencies can be identified and incorporated into training programs. To date, very little, if any, needs assessment or evaluation has been conducted in the area of intercultural communication yraining of international assignees.

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